A 14 Sev n.

SERMON

PREACHED

At the Funerall of that religious Gentle-woman Mis *Dorothy Hanbury*, Wife to *Edward Hanbury* Esq. living at *Kelmarsh* in *Northampton-shire*:

Who dyed the 12. day of *June*, and was buried at *Navesby* in *Northampton-shire* *July* 13. *Anno Dom.* 1642.

By *Samuel Ainsworth.*

Isaiah 57. 1.

The righteous perisheth, and no man layeth it to heart; and mercifull men are taken away, none considering that the righteous is taken from the evill to come.

Psalme 112. 6.

The righteous shall be in everlasting remembrance.

April 4. 1645.

Imprimatur, Ja. Cranford.

LONDON,

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BODLEIAN
21 JUL 1952
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To the Worſhipfull
EDWARD SHUCKBRUGH living at *Navesby* in *Northampton-ſhire*, Grace and Peace be multiplied.

Much Honoured Sir,

God, who fulfils with his hand what he ſpeakes with his mouth, hath irreverſibly determin'd that the memorial of the juſt ſhall be bleſſed, *and* righteous *perſons* be had in everlaſting remembrance: *If ingratefull man ſhould bury their name under a cloud, that have footed out the way to Heaven by a good example amongſt them, God himſelfe will raiſe the names of the dead, and make them eternally to flouriſh. Glad would I have been, before now, to have been inſtrumentall to the perpetuating of an honourable mention of never to be forgotten Miſtris* Hanbury, *and to have payed what I owe to the memory of ſuch an ornament of your houſe, who*

To the worſhipfull
EDWARD HANBURY Eſquire, living at *Kelmarſh* in *Northampton-ſhire*, Grace and Peace bee multiplied.

Much regarded Sir,

IN times of *Jacobs* trouble, the rule held forth is, that *they that weepe ſhould be as though they wept not; and they that rejoice as though they rejoiced not; and they that buy as though they poſſeſſed not*, 1 *Cor.* 7. 30. 31. The all-diſpoſing wiſe God hath enforced your abſence from your pleaſant buildings and delightfull accommodations, and to prepare you for it, took from you to her longed-for home the *deſire of your eyes*, the one halfe of your ſoule, your deareſt Conſort, the dearly beloved of Gods ſoule, Miſtris *Hanbury*, Miſtris *Hanbury*. Our Hiſtorians tell us that King *Richard* the ſecond, tranſported with paſſion for the death of Queen *Anne*, threw

who was the deareſt of all your outward delights, and ſhould have been a reſtorer of your life, and a nouriſher of your old age, Ruth 4. 15. *But beſides that I was conſcious to my ſelfe, that my abilities would not ſuit ſuch an undertaking, ſince that bleſſed Pilgrim went home to her deareſt Fathers houſe, I may ſay with the Apoſtle, I have ſcarce found long a certaine dwelling place,* 1 Cor. 4. 11 *been kept whileſt the other day from my Notes, being made to flye before ſpoilers, who have waſted much of that little I had. I have thought there might be a ſpeciall providence in it, that I ſhould not give you in all this while an abrigment of the life of your beloved Daughter, leſt ſo many words ſhould give you ſo many wounds, when you remember who it was that God ſo unexpectedly tooke from you; and I feare whether all this time hath dryed up all your teares. But you often of late had preſented your deſires, that you might have ſomething under my hand, that might ſet her life and death before your eyes; and I beſeech you to beleeve, as I am not willing to rob God of his glory, nor his people of due encouragement, ſo* downe his houſe at *Sheene*, where they had lived and loved for a time: God hath not thrown down your houſe, but hath ſhaken you out of it for a time, *Nehem.* 5. 13. and in this your retirement you cannot be without ſome ſad thoughts of her, whoſe life made you and me, and many others more, willing to live: If you might have found her at your returne, it might have abated the ſenſe of all your other loſſes; but what can be pleaſant to you, when you look about and can no where find her, who was dearer and more precious then all elſe you have? I know none of ſo flinty a boſome, that looks not upon her death as a publike loſſe. Can any of us forget what an aſtoniſhment we have been to other Countries, ſince that yeer wherein God took to himſelf the Lady Viſcounteſſe *Mandevile*, and the Lady *Roberts*, two renowned branches of a moſt noble Family; Miſtris *Mountague*, and Miſtris *Hanbury*, two worthy Lights in your County? We did not envie Heaven ſuch a poſſeſſion, but though God gave us then many happy beginnings of great and glorious mercies, we rejoiced with trembling, and have been

have I not lodged your favours to me in a forgetfull breast; nor know I how to deny you any thing, especially which may be for your spirituall advantage. Shall we think of sitting up late, when many of our deareſt friends have bid us good-night, and are gone to their eternall reſt? God knows, Sir, old as you are, whether your ſoule ſhall goe out at your mouth, or by a wound; O ſtrive to the utmoſt to lay hold on him, who hath conquerd death for us, and delivers us from the feare of that which delivers his from every fearfull thing: Faith doth not make us ſhot-free, but Chriſt will ſave us harmleſſe, and faith in him delivers us from the feare of the worſt that any can do unto us, Heb. 11. 23. *You will find this your admired daughter to have bin fortified againſt the fear of death, and ſo to have gotten the upper hand of all the world, when ſhe went ſo triumphantly home to that reſt prepared for the Saints, & wiſhed to your ſelfe when your great change ſhall come, by him who deſires to deſerve the title of*

Your faithfull Servant, ever
to be commanded
Stebbing *July* 28. in the Lord,
1644.

Samuel Ainſworth.

ready to ſay, *This is a lamentation, and ſhall be for a lamentation*, Ezek. 19. 14. There were the leſſe fear, if all that did commend them did imitate them. Sir, it was your deſire, when death cloſed up the eies and dayes of your religious Conſort, that I ſhould ſet up the Lamps and make the burning: You know, Sir, more then any, in what familiarity ſhe lived with her God, what an excellent ſpirit ſhe had, and what admirable endowments fit to win and keep love: I am ſure whatever I have written of her now, or ſaid then, I cannot be ſuſpected of flattery, but by thoſe that did not know her worth and goodneſſe; wherein I wiſh her deareſt friends, her neareſt followers; and this is the greateſt honour they can do her, as wee may read *James* chap. 5. verſ. 10.

Sir, my ſerviceable reſpects tendred, I ſhall deſire no longer to live then to be juſtly eſteemed

Yours to the utmoſt of my
poore abilities,

Stebbing *July* 28.
1644. S. A.

A SERMON

PREACHED

At the Funerall of that pious Gentle-woman, Mis *Dorothy Hanbury*, wife to *Edward Hanbury* Esquire, living at *Kelmarsh* in *Northampton-shire*.

Revel. 14. 12,13.

Here is the patience of the Saints: Here are they that keep the commandements of God, and the faith of Jesus.

And I heard a voice from heaven, saying unto me, Write, Blessed are the dead that dye in the Lord from henceforth; yea saith the Spirit, that they may rest from their labours, and their works follow them.

IF we looke back into the eighth Verse of this Chapter, we shall there read the certainty of *Babylons*, of Antichrists ruine foretold: *Babylon is fallen, is fallen, that great City, &c.* The doubling of the words points forth unto us the stability, surenesse, and irreversiblenesse of Gods decree. The cause of this fearfull destruction, here threatned and propheſied, wee have set downe in the clause of this eighth verse, because she *made all Nations drink of the wine of the wrath of her fornications*: Sin shall not alwayes goe unpunished, but the more popular any sinne growes, the more it spreads, the more it increaseth, God

Coherence.

See *Marlo. Gaſper* and *Paræus* upon the same place.

Raro antecedentem ſceleſtum deſeruit pede pœna claudo.

God is the more incenſed; the more God is diſpleaſed, the nearer is ruine at hand. None more active and buſie to make ſale of their falſe ware, to ſcatter and diſperſe their corrupt opinions, then that Antichriſtian faction; this their double diligence, will double both their ſinne and their ſorrow; as they have been active againſt God, ſo God will be active againſt them; their rage is great againſt God, and Gods wrath ſhall fall heavie upon them; yea, upon all thoſe who in opinion or practice cloſe with Antichriſtian wayes, openly defending and maintaining the ſame, whether by preaching or fighting; for ſo much I underſtand by *receiving his mark in the forehead or right hand*, as we may read *verſ.* 9, 10. *And the third Angel followed them, ſaying with a loud voice, If any man worſhip the beaſt*, &c. Now from the certainty of Antichriſts ruine here, and everlaſting condemnation hereafter, Saint *John* doth call in theſe two Verſes which I have read unto you, by way of exhortation and conſolation, to ſtirre up the Saints to perſeverance in the profeſſion and maintenance of the truth; and to comfort and ſupport them in the midſt of all thoſe conflicts and torments, which they ſhould meet withall, and endure at the hands of Antichriſt and his followers, *Here is the patience of the Saints, Here are they that keep the commandements*, &c.

See *Muſculus, Calvin*, and *Marlorat.*

Diviſion. In the words we may conſider theſe two parts:

First, an Exhortation, ſet down in the 12. Verſe.

Secondly, a Conſolation, in the 13. Verſe.

In the Exhortation we may conſider two parts.

First, the parties exhorted, and they are *The Saints.*

Secondly, we have the matter of the Exhortation, which is threefold.

First, they are exhorted to patience, *Here is the patience of the Saints*, that is, let the Saints poſſeſſe their ſoules in patience. The godly muſt take matter of patience from hence, that they ſee ſo many torments lingring for ſuch as have left Chriſt, and are become underlings unto the beaſt. Patience the Saints muſt have and exerciſe, not Stoicall, not morall onely, not patience perforce, but Chriſtian, which is a grace of the Spirit, enabling a man to bear all thoſe croſſes which God in his providence layeth out for us, willingly, quietly, and conſtantly: Suffering times call for ſuffering graces, we ſhall never hold out in dayes of fiery triall, in the houre of temptation, unleſſe our feet be *ſhod with the preparation of the Goſpel of peace*

Luk. 21. 19.

See *Gaſpar.*

See *Polani Syntagma l.* 3. *c.* 13. *Scud. daily walk p.* 284. Dr *Taylor* on the Sower, *p.* 328.

Eph. 6. 6.

man

whose way lies through a place full of Briars and Thornes, will never goe through unlesse he be well shod: The way of a Christian is a way full of Briars and Thornes, full of oppositions and persecutions, and he will never hold on in his way, if he be not shod with the shooes of patience. Antichristian Tyranny shall not last for ayes, a consumption hereof is decreed, the houre is comming when those who weare the mark of the Beast, and have fought the battels of Antichrist, shall reap as they have sowne, God will pay them home in their owne kind; let the Saints therefore hold out a little longer, and patiently endure what the malice and rage of Romish Tigers can bring upon them. Rev. 16.5,6.

Secondly, they are exhorted to keep the commandements of God, ὧδε οἱ τηροῦντες, *hic, inquit sunt, pro hic deinceps erunt, vel sunto observantes, &c.* Let the Saints keep the commandements of God for the time to come: Antichrist will presse men to yeeld obedience to his commands, and such as shall refuse to put their necks under his yoke must looke to suffer: but let all take heed what they doe, it is better to obey God then men; to stick to the precepts of God, then to close with the sinfull traditions of men: No man can be a faithfull servant to Christ and Antichrist, their injunctions, their counsels are contrary, and so much is intimated unto us in the Text, as learned *Marlorat* observes: here are they that keep the commandements of God, and not the commandements of Antichrist. There is a twofold keeping the commandements of God. See Parau. Acts 4.19. A twofold keeping of the commandements.

First, there is legall keeping of them, which consists in an exact and full observation of the whole morall Law, without the least breach or defect: Since the Fall none are able to keep the Law after this manner; *Si qua fidelium hic potest esse perfectio, in eo consistit, ut se imperfectos esse agnoscant*; the perfection of the Saints in this life, consisteth in the acknowledgement of their imperfections. Rom. 8.3. *Aug. de perfecta justitia.*

Secondly, there is an Evangelicall keeping of the commandements, which consists in a sincere desire, and a faithfull endevour, to doe what the Lord requires, though there be a failing in many things, for *in many things we all offend.* In this sense the words of the Text are to be understood, and all other places speaking of the Saints keeping of the commandements, and laying the same downe as a character of their being in Christ, their loving of God, and the like. In this respect *Zachary* and *Elizabeth* are said *to walke in all the* 1 Joh. 1.8,10 1 Joh. 3.24. c. 5.2,3. Luke 1.6.

 comman-

commandements of God blameleſſe; non ſine peccato, ſed ſine querela; faile they did, but not rebell, their converſations were free from thoſe groſſe and ſcandalous ſins, which might juſtly open the mouthes of wicked men againſt them.

Thirdly, they are exhorted to keep the faith, *Here are they that keep the commandements of God, and the faith of Jeſus.* This word Faith admits of divers acceptions in Scripture; we ſhall not trouble you with them all, we ſhall keep our ſelves to two only: There is a Faith which is beleeved, and thus the doctrine of the Goſpel is called the *Doctrine of Faith*, and ſo it is to be underſtood in this place, *Here are they that keep the faith of Jeſus*, that is, that Goſpel which Chriſt is the ſumme and ſubſtance of; and this acception of faith is grounded alſo upon other places of Scripture. Againe, there is a faith where by we do beleeve and lay hold upon Jeſus Chriſt, the ſumme and ſubſtance of the Goſpel, and this is expreſſed by beleeving God, beleeving on God, beleeving on Chriſt, beleeving the Prophets: Now though none can keep the faith of Jeſus, but thoſe who have true ſaving and juſtifying faith, yet the former of theſe is that which our Text doth ſpeak of. Antichriſt is a bitter enemy to the Goſpel he will doe what he can, both by Policy and power, to overthrow the faith of Jeſus; let the Saints be as reſolute to keep it, as Antichriſt will be to deprive them of it; let them doe, let them ſuffer any thing, rather then part with the faith of Jeſus. To ſumme up all that hath been ſpoken, take the ſenſe of this Verſe in a few words: Since the time will come that Antichriſt ſhall downe, receive the wages of unrighteouſneſſe, and be throwne into the bottomleſſe pit for all his rage and tyranny againſt Chriſt and his Church; let the Saints, let the members of Jeſus Chriſt, goe on with patience, let them walke according to the commandements of God, and have nothing to doe with Antichriſtian Traditions, let them cleave unto and maintain the Goſpel, God will reckon with their enemies at laſt. Now leſt ſome ſhould object and ſay, But we may loſe our lives in the quarrell, we may be dead and cut off through the rage of Antichriſt, before the wrath of God be fully powred out upon Antichriſt: The holy Ghoſt anſwers this Objection, and tells ſuch, that death ſhall be no prejudice, but an advantage unto them, let what will come, they who dye in the Lord, or for the cauſe of God, ſhall be happy at their deaths; *Bleſſed are they that dye in the Lord.*

Fidei qua creditur.

Acts 6.7.c.13.8 Gal.1.22.c.3,2 & 5.23,24. 1 Tim.1.19. c.3.9. Jude 5.

Fides qua creditur.

Rom.3.28. c.9.32.

and thus I have brought you to the second part of the Text, the word of consolation, grounded upon the happinesse of the Saints after death. In this Verse we may consider of these three parts.

First, we have a position laid down, *Blessed are they that dye in the Lord.* The second part of the Text, vers. 13. opened. See *Paræus.*

Secondly, we have the time when they are to participate of this blessednesse: *From henceforth*, ἀπάρτι, *amodo*, or *posthac*: there is some question amongst Expositors about the placing of this word; some would have it to be the period of this sentence, *Blessed are they that dye in the Lord from henceforth*, making a stop at henceforth; and this is consonant to the Greek copy, and this is the opinion of *Beza*: some will have it the *Alpha* or beginning of the subsequent sentence, but not so rightly: *Paræus* tells us, *Parum refert ubi in hoc membro ponatur, modo non avellatur*, that is, it skills not much where it be placed, so it be not left out and taken away from the Text. Againe, *from henceforth* is diversly expounded, *Bellarmin* tels us it is meant of the day of judgment, because here the Prophet speaks of the day of judgement, or if any are blessed at their death, and escape Purgatory, going immediately into heaven, then the place is to be understood of Martyrs only, such is the merit of their sufferings, that thereby they are freed from Purgatory; but this his last opinion is confuted by *Ribera*, who tells us that this place is to be understood of all the faithfull; and the former opinion, that it is to be understood at the day of judgment, is contradicted by *Aquinas*, who tells us that the soules of the righteous after death doe by and by goe to heaven. Againe, some say, *From henceforth* is as much as to say *ab articulo mortis*, from the last moment of their lives, at the very instant of death, so soon as soule and body are parted, so soon doth the soule enjoy the beatificall vision, wherein blessednesse doth consist: and to this doe I subscribe.

Annotations Est autem hæc particula ἀπάρτι cum magnæ necessario connectenda, quamquam alioqui prioribus seculis mortui in hac sententia non comprehenderentur.

Aquinas, supplement, *quæst.* 69.

Thirdly, we have testimony and arguments to confirme this Position, *yea saith the Spirit, that they may rest from their labours, and their works do follow them.*

First, we have this confirmed by testimony, which is twofold, Outward and Inward.

First, we have the outward testimony, which is a voice from heaven, *And I heard a voice from heaven saying*, &c. The Apostle Saint Paul tells us that *God in times past spake in divers manners to our fathers*, Heb. 1. 1.

1 Sam. 3, 4. 1 Kings 19. 9. *by the Prophets*; ſometimes he ſpake unto them *viva voce*, with an audible voice; ſometimes by dreams and viſions, as unto *Jacob*, and others; ſometimes by *Urim* and *Thummim*: here we read how he ſpake to Saint *John* from heaven, whether immediately by himſelfe, or mediately by ſome Angel, it matters not, though by ſome diſputable.

2 Pet. 1. 20, 21. Secondly, we have the teſtimony of the Spirit, which we call the inward teſtimony; *Even ſo ſaith the Spirit.* The holy Ghoſt is ſaid to be the inſpirer of all the Pen-men of the Scriptures, who *ſpake as they were moved by the holy Ghoſt*, as Saint *Peter* tells us. The Spirit of God did dictate thus much, *viz. That they who dye in the Lord are bleſſed*, unto this bleſſed Apoſtle, when thoſe great myſteries written in this Book were revealed unto him: yea, this Spirit of God which dwells in the Saints, and doth alwayes concurre and agree with the Word, inables them to cry, *Abba Father*, and ſhewes unto them what things God hath prepared for them hereafter: it helps them to gueſſe what their harveſt of joy and peace ſhall be hereafter, by making them to taſte of the firſt fruits here; it doth excite and ſtirre up the acting of faith in them, whereby they come to ſee things abſent as preſent and at hand. Thus we have this truth, that they that dye in the Lord are bleſſed, proved by teſtimony. In the ſecond place, we have it alſo cleared by arguments; the arguments produced to make good this aſſertion are two.

Rom. 8, 15. 1 Cor. 2. 9, 10, 11. Rom. 8, 23. Heb. 11. 1.

Ἵνα non τελικῶς *ut requieſcant, ſed cauſaliter, pro ὅτι, quia requieſcant, peniti.* Paræus. Eccleſ. 1. 8. *Redit agricolis labor actus in orbem.* Iſa. 41. 2. 1 Cor. 9. 26. Epheſ. 6. 11. 2 Tim. 4. 7. Rev. 12. 10. Eph. 6. 16. Rom. 7. 23.

First, they are bleſſed becauſe they reſt from their labours, *ἵνα That*, being put for *ὅτι Becauſe*: The Preacher tells us that *all things are full of labour*, ſo long as we are here there is no end of toiling: There is the labour of the minde, and there is the labour of the body; the objects of our labour are either things temporall or ſpirituall, civill or religious; there is none but he ought to have a generall and a particular calling to exerciſe himſelf about, and in both theſe every man ſhall meet with much difficulty, many croſſes, vexations, and perplexities; Saint *Paul* tells us, that a Chriſtians life is a warfare, and therefore full of care and toile, and never wholly free from diſquietment: A gracious man is compaſſed about with ſuch enemies, which doe either jointly or ſeverally make conſtant oppoſition againſt him; now Satan, that grand *accuſer of the brethren*, lets flye his darts at him, anon the world ſets upon him by frownes and ſmiles, by promiſes and threatnings; beſides, *the Law*

in

in his members, which is ever *warring againſt the Law in his minde*, ſo that he muſt ever be ſtanding upon his guard, have his weapons of offence and defence in a readineſſe, keep himſelf in his Watch-tower, and wraſtling either with Principalities, or powers, or elſe with the enticements and ſolicitations of his owne deceitfull and revolting heart. Again, as his life is a warfare, ſo it is a race alſo, where there muſt be no ſtanding ſtill, but a continuall contending and preſſing forward towards the mark. In a word, there is no Chriſtian but he is a man of labour and trouble, as *Moſes* the ſervant of God tells us; troubles there are within, and troubles there are without, each one meets with many troublers and troubles, but when death comes, then the goale is won, the victory obtained, the race at an end, the warfare accompliſhed, and all toilſome labour and ſorrow baniſhed: and this is the firſt argument to prove that thoſe who dye in the Lord are bleſſed.

1 Cor. 9. 26. Heb. 12. 1. 1 Cor. 9. 24, 25 Phil 3. 14. Pſal. 90. 10. Rev. 21. 4.

Secondly, they are bleſſed becauſe *their works doe follow them*, they ſhall receive that reward which is laid up for all thoſe who have *fought the good fight, and kept the faith*; that reward which Chriſt hath purchaſed, God hath promiſed, and they have expected. Their good works, and onely their good works, and all their good works, whether of piety or charity, commanded in the firſt or ſecond Table, ſhall be remembred and recompenced.

See *Paraus* and *Seb. Meyer* upon the place. 2 Tim. 4. 7, 8.

The Text being opened, we come to the Doctrines, and the firſt which we ſhall pitch upon, naturally ariſing from the coherence of both Verſes is this.

That all thoſe who would be happy after death, muſt be Saints in their lives; a holy life muſt goe before a happy death; none ſhall be received into glory, but thoſe who have been beautified with grace. The Scripture is cleare for this: *The Lord is a ſunne and a ſhield, the Lord will give grace and glory, and no good thing will he with-hold from them that walke uprightly.* Here we may obſerve Gods order, he firſt gives grace, then glory, glory being the perfection and conſummation of grace. If we look into the eighth chapter of *Pauls* Epiſtle to the *Romans* and the thirtieth Verſe, there the Apoſtle comprehends ſanctification under glorification. Look what Chriſt did, that muſt every man and woman doe, that would be with Chriſt, *I have glorified thee on earth, I have finiſhed the work which thou gaveſt me to doe; and now, O Father, glorifie me with thine owne ſelfe, with the glory which I had with thee*

Doctrine 1. pſal. 84. 11. Joh. 17. 4.

Nolis juſtis cœleſtis patriæ debentur præmia. Greg. in Moral.

thee before the world was: God muſt firſt be glorified by us in our obedience to his commands, before we ſhall be glorified by him in our exaltation at his right hand. Hear what our Saviour Chriſt ſpeaks, *Verily, verily, I ſay unto you, except a man be borne againe he cannot enter into the Kingdome of God.* Look into the fifteenth Pſalme, and you ſhall read there who are appointed to be citizens of the heavenly Jeruſalem, none but *upright walkers, workers of righteouſneſſe &c.* muſt come thither. A place parallel to this we have in the 33 of *Iſaiah* verſe 15,16,17. *He that walketh righteouſly, and ſpeaketh uprightly &c. he ſhall dwell on high, his place of defence ſhall be the munitions of rockes, bread ſhall be given him, his waters ſhall be ſure. Thine eyes ſhall ſee the King in his beauty, they ſhall behold the land that is very farre off.* Having cleared this by Scripture, that they who would be happy after death muſt be Saints in their lives; in the next place we are to prove it by reaſons, which are theſe.

Joh. 3.3.

Reaſon 1. Heb. 12.14.

First, becauſe without holineſſe none ſhall ſee God; *Follow peace with all men, and holineſſe, without which none ſhall ſee God*: God will ſhut them out of heaven, who ſhut him out of their hearts; none ſhall be preſent with God in glory hereafter, but thoſe in whom he is graciouſly preſent here. Let us heare to whom eternall happineſſe

Matth. 5.8.

is promiſed; *Bleſſed are the pure in Spirit, for they ſhall ſee God*: Inward purity muſt uſher in the beatificall viſion. We may not think that the heart of the moſt refined Chriſtian here on earth, is altogether free from ſome droſſe, ſome dregges of corruption; ſinne will be in us, doe what we can, (and we muſt doe what we can) ſo long as we live, he that doth diſallow, hate, and ſtrive againſt every ſinne he knowes, in Gods eſteem hath a pure, that is, a ſincere heart, and ſuch a one, and ſuch onely, ſhall ſee God here and hereafter: here they ſhall ſee his face, taſte of his love ſhed abroad into their hearts; ſee him they ſhall alſo hereafter, not ſimply, not abſtractively, but relatively, they ſhall participate of that fulneſſe of glory which is laid up for the Saints in heaven. True it is, that the moſt vile wretches that are ſhall ſee Chriſt at the laſt day; *I ſhall ſee him* (ſaith Balaam) *but not nigh; Behold he commeth with clouds, and every eye ſhall ſee him, and they alſo which pierced him*; wicked men ſhall ſee Chriſt, full ſore againſt their wills, to their ſorrow, horrour, and confuſion, but the Saints ſhall ſee him to their unſpeakable joy and comfort. Now the height of mans happineſſe conſiſts in the full ſight and fruition

Num. 24.17. Rev. 1.7. Rev. 6.15,16.

fruition of God, which can never be attained without holineſſe.

Secondly, becauſe God hath elected none to ſalvation but thoſe whom he hath purpoſed to ſanctifie in this life, *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpirituall bleſſings in heavenly places in Chriſt; according as he hath choſen us in him before the foundation of the world, that we ſhould be holy and without blame before him in love.* Conſider alſo what the ſame Apoſtle writes in another place, *Whom he foreknew he alſo did predeſtinate, to be conformed to the image of his Sonne, that he might be the firſt-borne among many brethren.* True it is, holineſſe is not the meritorious cauſe of our election or ſalvation, and yet none are elected to be heires of heaven, but thoſe who are to be adorned with the robes of holineſſe: Holineſſe is the way to heaven, though not the deſerving and meritorious cauſe of heaven; Indeed it may be termed *cauſa ſine qua non*, ſuch a cauſe of our happineſſe, as that without it we ſhall never be happy, but all our holineſſe will never amount to that value and worth, as to purchaſe happineſſe for us; none but holy ones are fit for heaven, *Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the Saints in light*: *Pharaoh* had a purpoſe to ſee *Joſeph*, and at laſt he placed him next unto himſelfe in glory and dignitie, yet before *Joſeph* comes to *Pharaoh* his iron Fetters muſt be knockt off, his priſon-garments muſt be laid aſide, he muſt be put into a better faſhion, he muſt be cloathed with better apparell, that ſo he might be a meet perſon to ſtand before a Prince: a begger that hath nothing but ragges is not fit to wait upon the Majeſty of a King; *they that are in Kings houſes weare ſoft cloathing*; ſo every elect perſon is not meet to participate of the inheritance of the Saints in light, to ſit downe in the Kingdome of God, to wait upon the Majeſty of heaven, though every elect perſon ſhall be adapted and fitted in time; then, and not before, is a man meet to be a partaker of the inheritance of the Saints in light, when the Lord hath taken away his filthy garments, when he hath converted him, and brought him home, put the Ring upon his finger, cloathed him with the pure robes of Chriſts righteouſneſſe, purged and ſanctified his nature. Now none can be happy but thoſe who are elected to be heires of heaven.

Reaſon 2. Eph. 1. 3, 4.

Rom. 8. 30.

Bona opera non cauſa regnandi, ſed via ad regnum.

Col. 1. 12.

Matth. 11. 8.

Thirdly, Jeſus Chriſt laid downe his life for none but thoſe who ſhould be holy; God gave all his elect ones to Chriſt with this charge,

Reaſon 3.

charge, to *ſanctifie them*: Chriſt came into the world to lay downe his life, that ſo he might purchaſe a repoſſeſſion of that image which they had loſt by their apoſtaſie in *Adam*; *Husbands love your wives, even as Chriſt loved the Church, and gave himſelfe for it, that he might ſanctifie and cleanſe it with the waſhing of water by the Word; that he might preſent it to himſelfe a glorious Church, &c.* Conſider alſo what the Apoſtle ſpeaks in another place, *Who gave himſelfe for us, that he might redeeme us from all iniquity, and purifie unto himſelfe a peculiar people, zealous of good works.* The office of Chriſts mediator-ſhip is effectuall to none, but unto ſanctified ones; for by one offering he hath perfected for ever them that are ſanctified; Now none but thoſe for whom Chriſt hath effectually laid down his life, can be happy after their death.

Iohn 7.2,3.
Ephes.5.25, 26,27.
Tit.2.14.
Heb.10.14.

Reaſon 4. Fourthly, none can be happy at their deaths, but ſuch whoſe ſinnes are pardoned: *Bleſſed is he whoſe tranſgreſſion is forgiven, whoſe ſinne is covered: Bleſſed is the man to whom the Lord imputeth not iniquity:* Now none are juſtified, but thoſe who are ſanctified; where God pardons ſinne, there he doth in ſome meaſure ſubdue it, the Kingly and the Prieſtly office of Chriſt goe together. Thus you ſee the Reaſons to confirme this Doctrine, the ſeverall Uſes follow.

Pſal.32.1,2.
1 Cor.6.11.
1 Cor.1.30.

Uſe 1. *Of Conviction.* If they muſt be Saints in their lives, who would be bleſſed after death, then it may convince many men of a great errour, who hope to be happy after death, and yet care not for being holy while they live, who think to be Saints in heaven, and yet live like devils incarnate on earth, who make no queſtion of being with the Saints hereafter, and yet hate, contemn, oppoſe, and cannot endure to be with the Saints here; Who more confident amongſt the ſonnes of men then ſuch who have leaſt cauſe? Thouſands dreame of nothing but glory hereafter, who reject the offers of Chriſt and Grace which are made to them here; ſuch doe but deceive themſelves: No, no, there remaines nothing for ſuch but wrath and vengeance, ſtormes and tempeſts, ſtreames of fire and brimſtone, unleſſe they repent: A ſwiniſh, a wanton, a proud, a covetous, and a carnall life, is the forrunner of a wofull, miſerable, and an accurſed death; ſuch have had their comforts here, let them expect none hereafter; when death comes, their beſt is paſt, and their worſt is to come. We poore Miniſters cannot be beleeved when we preach the words of truth and ſoberneſſe, but let me entreat you to beleeve God, his Word ſaith

much as this in expreſſe termes, *Know ye not that the unrighteous ſhall not inherite the Kingdome of God*? Now becauſe men are ready to put off generalls, the Apoſtle deſcends to ſpeak of ſeverall ſorts of unrighteous men in the enſuing words; *Be not deceived, neither fornicaters, nor idolaters, nor adulterers, nor effeminate &c. ſhall inherite the Kingdome of God.* As if the Apoſtle had ſaid, men are very ready to promiſe to themſelves mercy at the laſt, though they live in the practice of thoſe ſinnes, but let them know their hopes are vain, and their expectations will fail them: ſound hope is of a cleanſing property, Every man that hath this hope in him purifieth himſelf even as he is pure: he who hopes to be with Chriſt after death, will endevour to be like unto Chriſt in his life: what can be more inconſequent or abſurd, then for men to hope to goe to heaven when they live, and yet to ſpend their dayes in the luſts of the fleſh, in drinking, whoring, gaming, and vanity &c. whilſt they have ſtrength and time here below? O let not the God of this world blind your eyes any longer, ſuch opinions as theſe will prove your ruine; holy you muſt be in your lives, or elſe happy you cannot be at your death.

1 Cor. 6. 11. Pſal. 119. 155. Rev. 22. 15.

1 John 3. 3.

De ſpe incaſſum præſumit, qui ſine mere Deum in ſuis operibus timuit. Greg. in Moral.

Shall none be happy after death, but thoſe who are holy in their lives? then ſee the folly of all thoſe who look not after holineſſe till they are going out of the world, who ſeek not after a ſpirituall life, till they are about to lay downe their naturall life: Take us at our beſt, and in the prime of our yeares, we ſhall meet with much difficulty in the work of ſanctification, we have enemies from our own hearts, from hell, from the earth, to oppoſe us in our pious endevours, we need not tarry till by the providence of God we are caſt into ſuch a condition, wherein we ſhall be able to think of nothing but of our preſent paine; thoſe promiſes and reſolutions of leaving ſinne, and walking holily, which are made upon our ſick-beds, are for the moſt part faigned and hypocriticall. Who condemnes not them of folly, who refuſe to make hay whileſt the Sunne ſhines? we cannot tell whether we ſhall live till old age, the thred of our life may be cut in ſunder before we have ſpun twenty or thirty yeares, yet if not, how ſimple a thing is it to deferre looking after heaven till thou haſt one foot in the grave? when we come to dye, we ſhould have nothing to doe but to dye; the time of ſickneſſe, or old age, is a time to act grace, rather then to get it; now we ſhould have grace to uſe, and not ſeek: when head and heart, back and

Uſe 2. Of Inſtruction. *Quam ſerum eſt tunc vivere incipere cum deſinendum eſt?* Sen. Epiſt.

Quam ſtultum eſt inde velle ætatem diſponere, quo ne pauci perduxerunt?

limbs, are all full of paine, is this a fit ſeaſon to have our Pardons to ſeek, our Evidences to cleare, our Peace to make, our Conſcience to pacifie, our Oyle to look after? O read and meditate much upon
Matth. 25.8,9. the ſtory of the five fooliſh Virgins. I have heard of a ſtory of a woman of *Cambridge*, who upon the tamperings and ſtrivings of God, promiſed the Lord, that at the next *Michael*-tide ſhe would become a new creature, but ſhe ſtuck not to her word, went on ſtill in her ſenſuall courſes; at laſt conſcience was awakened, laid her promiſe before her, told her that ſhe had walked contrary unto it, hereupon ſhe was caſt into an agony of ſpirit, Miniſters came to her to comfort her, but could not, ſhe would often cry out, *Call Michael-maſſe againe*, and for ought I could heare ended her dayes in deſperation. O let us tremble and feare, when God knocks at the doores of our hearts let us open the doores unto him, leſt we put
Prov. 1.24. Luke 13.24. & 19.42. ting him off with delayes, move him to ſtop his eares againſt us in the day of our calamity. We will not limit the holy One of Iſrael, his mercies are infinite, and he is altogether free in the diſpenſation of them, but let us know it will be our wiſdome not to deferre our looking out after Chriſt and grace one moment.

2. Then a civill life is not enough to make a man happy at his
John 3.3. Heb. 12.14. death; *Except a man be borne againe he cannot ſee the kingdome of God: Without holineſſe none ſhall ſee God*: Civility is not holineſſe, there is as vaſt a difference between them, as between Tin and Silver, Braſſe and Gold: Satan carries thouſands to hell along the ſmooth ſtream of morality: how many promiſe life to themſelves hereafter, becauſe their outward carriages are ſomewhat faire here? reſt not here, labour to be holy, if you would be happy.

3. Then a forme of godlineſſe can be no infallible evidence to any
2 Tim. 3.5. Rev. 3.5. man of his future happineſſe: it is too too common for the *power of godlineſſe* to be ſeparated from the *forme*; many have a *name that they are alive*, when they *are dead*. To profeſſe God with our lips, and
Matth. 23.14. to ſet up other Gods in our hearts, will be ſo far from carrying us to heaven, that it will ſink us the deeper into hell.

Uſe 3. It ſerves to reprove ſuch Miniſters, who ſend all to hea-
Of Reproofe. 1. ven, let their lives be never ſo bad, and their deaths without any evidence of ſound repentance: How doe theſe dawbers harden the hearts of thouſands, encourage them in their wicked courſes, and make themſelves guilty of the blood of many ſoules? what ſay ca-

mall

wretches, when they heare a Minister sending a Drunkard, a
urer, &c. to heaven? If this man be saved, surely (say they) we
l not be damned: O let such read the words of the Prophet *Eze-*
l. chap. 13. 22.

Those who slight and scorne such who make conscience of their 2.
es; labour to *be holy as God is holy in all manner of conversation*, and 1 Pet. 1. 15.
l not run into the same excesse of riot with others; Who blames c. 4. 4.
an for laying up against a rainy day, for providing for his po-
rity, for hoarding up Gold and Silver against a time of need? and
ll we account it a matter of disgrace to lay up a stock of grace,
ich will stand us in more stead then the purest Gold of *Ophir*?
dares any man call those Fooles, whom the Lord calls wise, *Matth.*
4? O friend, the day will come when thou shalt be foole thy self,
d look upon those as the onely wise men, who were carefull to
ead in the paths of holinesse: Shall holinesse, which is the image
God, the glory of the Angels, the happinesse of Saints, the lustre
d beauty of the Sonnes of men, and that which makes one man
ore excellent then another, be railed against, opposed, and perse-
ted, and shall such blasphemers goe unrevenged? No certainly. If
e man in the Gospel, that wanted holinesse, that came without Matth. 22. 11,
s wedding-garment, who conversed not with scorners but with 12, 13.
oly ones, had so fearfull a sentence past upon him, what shall be-
me of those, who make it their Table-talk to speak against the
nge and Saints of God? the blacknesse of darknesse is reserved for
ch.

It serves to reproove those who separate the meanes from the end, 3.
aping altogether upon Gods Decree, and abusing of the same to
most cursed conclusions: What saith many a man; If I shall be sa-
d I shall be saved, let me live as I list; and If I shall be damned I
all be damned, let me doe what I can: O the depths of Satan, and
base heart, to strengthen the hands of sinne, and to keep us from
walking in the paths of holinesse! That God who hath appointed
the end, hath determined the meanes that shall lead unto it; holi-
nesse is the way to happinesse, if God hath a purpose to make thee
happy, he will make thee holy: A Captain going out in these wars,
the People prayed God to blesse him; to whom he replyed, If he
should have any successe, he should have it whether they prayed or
no; to whom they replyed againe, Then (Good Sir) leave your

Swords and Piſtolls behind you, if you ſhall have the victory whether you carry them or no: This did ſo convince him, that he deſired their prayers. Thou ſayeſt, if thou ſhalt be ſaved thou ſhalt be ſaved, it is true, but if thou be ſaved thou ſhalt be ſaved in Gods way.

Uſe 4. Of examination.

Is it ſo, that thoſe who would be bleſſed after death muſt be Saints in their lives? then let us examine our ſelves whether we be Saints or no: If upon due triall we find our ſelves to be Saints, this will comfort our hearts in the midſt of all thoſe troubles, which we may meet with in theſe ſad times; it will ſtrengthen us againſt the feares of death; he that knowes heaven to be his, will not much paſſe to goe through ſome bitterneſſe to be poſſeſſed of it. Many are ready to ſay: Alas! were I ſure that I was a Saint, that I ſhould go to heaven when I dye, I could go through all afflictions with more comfort, I could then look death in the face without ſlaviſh feare; but I am afraid that I am no Saint: How ſhall I know that I am a Saint? To this I anſwer, thou maiſt know whether thou art a Saint by theſe ſubſequent Marks, the firſt three being ſet down in the Text.

1 Mark.

A Saint may be known by his patience in bearing afflictions, in putting up ſcorne and contempt for righteouſneſſe ſake, in undergoing the fiery tryall, in running the race that is ſet before him, notwithſtanding all the rubbes he meets with in his way, in waging warre againſt the enemies of his ſalvation, ſinne, Satan, and the World, in waiting upon God in his wayes, till he be pleaſed to give him a full and a finall conqueſt over corruption and miſery: *Here is the patience of the Saints*: The good ground is ſaid to bring forth fruit with patience: *It is the Lord*, (ſaith *Eli*) *let him doe what ſeemeth him good*, when a heavie judgment was denounced againſt his houſe: *I held my peace* (ſaith *David*) *and ſaid nothing, becauſe thou O Lord hadſt done it*. A Saint may and ought to be affected with Gods corections, but a Saint will not murmure againſt Gods proceedings: True, there may be ſome buſlings in the hearts of the beſt, when croſt, the dregs of corrupt nature may appeare, but a gracious ſoule finds fault with, hates, oppoſeth ſuch diſtempers, as we may read in the example of *David*, *Why art thou diſquieted, O my ſoule, and why art thou ſo caſt down within me? Hope thou in God &c.* Such then as doe altogether give over the combate againſt their luſts, that fret without any check or remorſe at Gods proceedings, who will not put up a flout or a jeare,

Pſal. 42. 11.

undergoe

undergoe any hazzard or losse for Christ or his cause, but run the
ld when the enemies hold up their weapons, are no Saints; a
aint is made of better metall.

They, and they onely, are Saints, who keep the commandements 2 Mark.
of God; *Here are they that keep the commandements of God.* Now by
eeping the commandements we must not understand a legall, but
n Evangelicall keeping of them: Saints in heaven yeeld absolute,
entire, and perfect obedience to the commands of God; but Saints
n earth (of which our Doctrine onely speaks) fall short of this, the
most that these can doe, the most that God looks for from these, is
eady to desire, earnestly and constantly to endevour to keep the
commandements of God, to be humbled for their failings, and by
aith to apply the obedience of Christ unto them: and they whose
consciences being rightly informed, beare them witnesse that they
oe thus much, are Saints. In the number of such were *Job*, *David*,
Zacharie, and *Elisabeth*, whose constant care was to keepe, and to
walk in all the commandements of God, as we may read *Psal.* 119. 6.
Luke 1. 6. Is there then a sweet agreement between thy heart and all
aving and divine truths? Dost thou love what God loves? Art
hou ready prest to yeeld obedience to the greatest as well as to the
east, and to the least as well as to the greatest commands, not wil-
fully neglecting any, but grieved at the heart that thou canst not
ove the will of thy Master better? then without all question thou
rt a Saint, otherwise not.

A Saint may be knowne by his cleaving to the truth, by his stan- 3 Mark.
ding for the maintaining of the Gospel of Jesus Christ; *Here are they*
that keep the commandements of God, and the faith of Jesus; they are no
Saints who are off and on, who hate the truth, who oppose the
truth, who will in cold bloud rather part with the truth, then with
liberties, estates, or lives, who will sell truth for a little promotion:
Wicked men many times are hot for shadowes, for ceremonies, who
more earnest? but they care not much for the substance, for the faith
of Jesus; let this sinke or swim it matters not; one Religion is as
good as another with them; *gaine is their godlinesse*, they are resolved
to follow that way, which the times favour, and may make most
for their advancement; let Arminianisme, let Popery, be most coun-
tenanced, applauded, and rewarded, they'll scruple neither; but
now a Saint dare not go one jot from the truth as it is in Jesus: *To*

Gal. 2. 5. *whom we gave place by subjection, no not for an houre, that the truth of the Gospel might continue with you.* A Saint will give any thing for the truth, he will be at cost to set up the truth, to maintain the faithfull Ministers of Christ, he will lay down his life for the truth, he will doe nothing against the truth, he will buy it at any rate, but sell it at none.

4 Mark. A Saint may be knowne by his frequenting and prizing the Ordinances of God: It is true, wicked men, and formall Christians, may frequent the preaching of the Word, out of custome, vaine-glory, for fashion sake, or for by-ends, but such cannot truly prize the Word, they love not the Word for it self: How many are there that can see no necessity of frequent preaching, they can sit down very well contented with a Sermon once a moneth, or once a Fortnight, at the most once a Sabbath, and never seek out for more; yea, some have made it a piacular offence, worthy of the sentence of Excommunication; some have preached against it as schisme and rebellion, to goe abroad to heare a conscionable and profitable Sermon, when there hath been none at home; whereas to goe from a godly and learned Minister, to heare a Popish Priest read Masse, hath been connived at and husht up: Just like unto the Scribes and Pharisees, who would neither enter into the kingdome of Heaven themselves, nor suffer others to enter in: I dare say, without any breach of charity, that these are no Saints; Let such read that place, 1 *Pet.* 2. 2. As the tender infant ever and anon cries for the breast, so those that are Saints (excepting the time of desertion) are still hungring after the food of life; nothing is more precious, more desirable, then the Word to a Saint. Heare what Saint *David* speaks, *Thy Word is sweeter to me then the honey or the honey-combe*: To eat too much honey, saith *Solomon*, is not good; but it is not so in respect of the Word, a man cannot feed too much upon the Word; let not a man neglect the duties of his particular calling, and let him hear as much as he can: *I love thy commandements* (saith *David*) *above gold, yea above fine gold; I have rejoiced in the way of thy Testimonies, as much as in all riches; As the Hart panteth after the brooks of water, so panteth my soule after thee O God; My soule thirsteth for God, for the living God, when shall I come and appeare before God?* Heare also what Saint *Job* saith, *My foot hath held his steps, his way have I kept, and not declined it; neither have I gone backe from the words of his lips, I have esteemed the words*

Psal. 19 10.

Psal. 119. 14, 127.

Psal. 42 1, 2, 3.

Psal. 84. 1, 2, 10.

Job 23. 11, 12.

of his mouth more then my necessary food. Doe not men see a necessity of a supper as well as of a dinner? *Deut.* 33. 3. *All his Saints are in thy hand, they sate downe at thy feet, every one shall receive of thy words.* To despise Prophesie, to cry downe faithfull preaching, to raile against those who goe to heare the Word, to slight the conscionable and painfull Ministers of the Gospel, is a Mark of a wretch, such a one hath the spirit of the devill in him rather then the spirit of Christ.

A Saint may be known by his company, one Saint will delight to converse with another; as there is mutuall fellowship betweene Swearers and Drunkards &c. so there is between Saints; a sheep cares not for being with a Wolfe: *What communion hath light with darkenesse? what concord hath Christ with Belial? what part have believers with Infidels?* we may adde, Saints with Devils: *Depart from me* (saith *David*) *ye workers of iniquity, for I will keep the commandements of my God*; he shook them off, and would have nothing to doe with them which were naught, but as for the Saints he made much of them: *Mine eyes shall be upon the faithfull in the land, that they may dwell with me*: He that is a Saint will have a care to stock his house with Saints, not with swearers, wanton persons, and beastly Drunkards: *All my delight* (saith *David*) *is in the Saints that dwell on the earth*; the presence of wicked men was bitternesse unto him; *Woe is me that I am constrained to dwell in the Tents of Kedar: I am a companion of all those that feare thee, and of them that keep thy precepts.* True it is, a Saint may converse with a wicked man, when he hath a lawfull call, and in things that are lawfull, but to preferre the society of drunkards, blasphemers, superstitious and profane persons, before the society of Saints, chusing to goe to an Ale-house, a Play-house, a Whore-house, with the one, then to a Sermon, to a Fast, with the other, is a character of a goat, not of a sheep, of an impious man, not of a Saint. 5 Mark. 1 John 1.3. 2 Cor. 6.14. Psal. 101.6. Psal. 16.3. Psal. 120.5. Psal. 119.63. 1 Cor. 5.10.

A Saint may be knowne by his love to God and the Saints: *O love the Lord all ye his Saints*, that is, goe on to love him, get a stronger affection towards him; intimating thus much, that such as are Saints love God truely, though not perfectly. Againe, a Saint may be knowne by his love to the Saints; *We know that we have passed from death to life*, from the death of sinne to the life of grace, from the death of a wicked man to the life of a Saint, *because we love the brethren.* He that is holy cannot but affect those that are holy, let 6 Mark. Psal. 31.23. 1 John 3.14.

their

their infirmities be what they will; failings (if they be grosse) may abate love, but cannot extirpate it, so long as there is but a spark of grace to be seen: Likeneſſe in nature is the Load-ſtone of affection,
Col.1.2. and ſo is likeneſſe in grace: the *Coloſſians* are called Saints, and they are deſcribed by their love to all the Saints: a Saint on earth will love the Saints in heaven; all Saints, be they rich or poor, cloathed with ragges or velvet, one Saint will pray for, will help another, though
Rom.15,26. he never ſaw his face: thus the *Macedonians* are commended for their contribution to the Saints. One Saint will be affected with the death of another, as one member with the loſſe of another: ſuch then as are ſecretly glad, or openly rejoice, when a Saint that was an enemy to their wicked actions, and ſought to reſtraine them, is taken away by death, hoping that now they ſhall not be controlled as they have been, but ſhall have more elbow-room for their luſts,
Rev.11.10. are devils incarnate, not Saints. Read who they were who made merry when the two witneſſes were ſlaine.

7 Mark. A Saint may be knowne by his ſpirituall and cordiall offering up of his daily ſacrifices, by his conſtant walking with God, and by his fearefulneſſe to offend God in any thing. I put theſe together, becauſe I would haſten to the other Doctrine. *Gather my Saints*
Pſal.50.5. *together*; but who are they? *thoſe who have made a Covenant with me by ſacrifice:* We read how carefull *Enoch*, *Noah*, and *Abraham* were to walk with God: To feare God, not with a ſlaviſh, but with a filiall feare, is alſo laid downe as the property of a Saint in the Pſalmes: *O*
Pſal.39.9. *feare ye the Lord all ye his Saints*, that is, labour to encreaſe the grace of holy feare in your hearts: When God ſmites a Covenant
Jer.32.40. with a man, and ſo makes him a Saint, he is ſaid to put his fear into his heart. Thus we have ſhewed you what a Saint is, now if your conſciences rightly informd tell you that you are Saints, then the thoughts of death need not trouble you, for you are ſure to be happy after death; yea, what though you cannot find all theſe Marks in you, (though he that hath one hath all) yet if you can finde ſome of them in truth you are Saints, ſo that you have no cauſe to be caſt down, but rather to rejoice exceedingly in the meditation of death; the ſooner it comes, the better ſhall it be with us, the ſooner ſhall we be with God, with Chriſt, with the glorious Angels, with the company of Saints made perfect, and with our deare friend here departed; ſhe will rejoice to ſee us, and we ſhall

rejoice

ſhall ſee her, yea the Angels and Saints will rejoice to ſee us all, and ſhee and we, with all the Saints, ſhall be filled with joy and glory unſpeakable and glorious, in the ſight and fruition of God Almighty: but now if our conſciences tell us, we are not Saints, we cannot expect any comfort at our departure.

Would we then be happy at our death? then let us labour to be holy whileſt we live: your time is uncertaine, put not off your repentance any longer, ſtrive to get Chriſt, begge for grace, as a Malefactor would for a pardon, or a man ready to ſtarve for meat; and *that whileſt it is called to day.* We ſee here that God hath cut downe a fruitfull Tree, a deare child, and that in the prime and middeſt of her dayes; O then, what may ſuch, who are like ſtakes in the hedge, that neither bud nor bloſſome; yea, what may thoſe who are no better then thornes and briars, who hinder and interrupt the fruits of others, fear and expect from you? O caſt away all your tranſgreſſions, why will ye die? why will ye be miſerable for ever? *Let us ſin no more, leſt a worſe judgment* then this which God hath now inflicted (though I look upon this as a very heavie one) *fall upon us.* Certainly your ſinnes, the ſinnes of Father, the ſinnes of Husband, the ſinnes of Children, the ſinnes of Neighbours, I exclude not my owne, have provoked God to crop this moſt fragrant flower, by the ſweet flour of whoſe virtues and graces we were all ſweetly refreſhed; to take away this faithfull ſervant of his, ours and the Churches true and entire friend, but yet the hopes of going to her at laſt might ſomewhat abate our griefe, and uphold our languiſhing ſpirits: when God had taken away *David's* child, he cheared up himſelf with this conſideration, *I ſhall goe to him.* Well then, Husband, would you goe to your Wife? Father, would you be with your Daughter? Children, would you dwell with your Mother? Friends, would you enjoy your Friend? Me thinks I heare you all ſay, Yes with all our hearts: O then labour to be righteous, be Saints, lead holy lives, follow her example, imitate her life, and you ſhall be with her at your deaths; yea, your ſecond meeting ſhall be more full of comfort then your parting is of ſorrow, and yet I think there is no want of griefe. Who is there among us that would not be happy after death? that would not go to heaven when he muſt leave the earth? None I ſuppoſe: O then ſtrive to be Saints; *The kingdome of heaven ſuffers violence, and the violent take it by force:* Uſe

Uſe 5.

all meanes that may be to get Christ and grace; pray, heare, meditate, frequent the Ordinances of God, take the wholsome counsell of soule-friends, avoid all those courses which may hinder the work of grace, *viz.* immoderate and unlawfull pleasures, wicked company, wicked places, a greedy desire after the things of this life, take heed of nourishing any prejudice against the highest straine of Christianity, never think of being too holy, too good, too strict, too exact, so long as the Word is thy Rule to walk by: Sure I am, this party deceased was carefull to heare much, and willing to heare more, her Meales were not answerable to her stomack; greedy she was to improve opportunities put into her hand for the furtherance of her salvation: she prayed much, she did much, but as Calvin in his last Will condemned his unprofitable service, so did she, complaining against her selfe that she had heard no more, prayed no more, done no more for God, the Church, her friends, and her owne soule: Many have bewailed their barrennesse upon their death-beds, but never did I heare or know of any that thought they had done too much, lived too strictly, or been too holy.

Use 6. Is it so that they who would be happy after death, must be Saints whilst they live? then this may comfort all those whose care it is to lead holy lives; let the world for the present scorne thee, load thee with reproachfull termes, cast thee out as a Malefactor, burne thee with fire and faggot, let the Devill buffet thee with sore and hideous temptations, let thine own vile heart fret and rage because thou doest crosse the streames of its corrupt desires, yet be of good cheare, thy tedious combate shall have an assured victory, thy losses shall make for thy gaine, thy Crowne of Thornes shall be turned into a Crowne of glory, death will come, when all teares shall be wiped from thine eyes, and thou shalt be abundantly recompenced for all that trouble and conflicting thou hast had with sinne, Satan, and the world. Thus having finished this Doctrine, we proceed to the next, which we shall gather from the beginning of the 13 vers. *Blessed are the dead that dye in the Lord.*

Doct. 2. That those, and onely those who dye in the Lord, let them dye when they will, where they will, or how they will, are blessed. To dye in the Lord comprehends these three things.

1. First, To dye in Gods favour, to be possessed of his love, which the Psalmist tells us is better then life.

Secondly,

Secondly, To dye in the profession of the faith of God, cleaving unto and embracing the truth of the Gospel. 2.

Thirdly, To dye for the faith of the Gospel. And so we find this phrase to be used *Rom.6.1.* and thus *Beza* renders the words. All the senses are pious and consonant to the analogy of faith, and may be made use of. We need not produce more Scriptures for the clearing of this Doctrine, we have two witnesses here in the Text, a voice from heaven affirming it, and the inward testimony of the Spirit assuring it unto us; but take some Reasons along with you for the further illustration and confirmation of it. 3. *Beati qui moriuntur Domini causa, seu propter Dominum.*

Because they goe to a better place: Heaven is better then earth, for there is a greater difference between them, then between the poorest cottage and the most stately edifice: No Princes palace is comparable to the palace the Saints shall have in heaven. The Temple was the most famous and excellent building we ever read of, the eyes that saw it were ravisht with its lustre and beauty; who did not admire it? But alas, what was this to heaven? Heare the Apostle: *For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternall in the heavens.* Men build the houses we dwell in here, God builds the house the Saints shall have in heaven; our houses on earth are made with hands; our house in heaven is made without hands; our houses here shall decay and come to ruine, but our house in heaven is eternall, it shall never fall to the ground. Weigh Saint *Johns* description of that glorious City whereof all the Saints shall be Citizens; what ever can be desired is to be had in heaven. It is a hard matter for any man to scituate himself in such a place where there will be no inconveniences, either good water, good ayre, good provision, good company, good neighbours, wood, or something will be wanting; but now there is no want of any thing in heaven, there are all conveniences for profit and pleasure. Those who have most glorious houses, richly fraught with all variety of excellencies, are not satisfied, and would quickly be weary of the best place in the world, if tyed to it during the terme of ten yeares; but now there is full content in heaven, we shall be ever there, and yet never weary, never willing to remove or change. *Reason* 4. 2 Cor.5.1. Revel.21.10, to 22.

We shall goe to better company: So long as we live here, there will be Wheat and Tares, Sheep and Goats, good and bad mingled *Reason* 3.

together, we shall see such persons, and heare such things, which will *vexe our righteous soules*: but when once we are in heaven, we shall never heare oath more, our eyes shall never see drunkards more reeling about the streets, our eares shall then be filled with the ravishing musick of Angelicall songs, whose ditty shall be *Hallelujah &c.* as the Angels have been our attendants here, so they shall be our companions there; and is not the company of Angels better then the company of sinfull men? Again, there we shall meet with all the godly and famous Christians that ever have been; there shall we see *Abraham, Isaac,* and *Jacob*, there shall we converse with *David, Peter* and *Paul*; the godly husband shall be with his religious wife, the religious father shall be with his godly child, and one Christian friend shall live with another, and that to all eternity. In a word, there we shall see Christ, who loved us so dearly, as to shed his most precious bloud for us; there shall we follow the Lamb whithersoever he goes, to the unconceivable ravishing and rejoicing of our spirits: whilest we are here we are absent from him, but there we shall be present with him: Can the company of any be halfe so good as the company of Christ? O how did the Apostle long, sigh, and groane after his dissolution, that so he might be with Christ!

Reason 3. Those that dye in the Lord goe to a better estate, Gods best servants here for the most part are none of the greatest or richest; *God hath chosen the poore of this world rich in faith, and heires of the Kingdom which he hath promised to them that love him*: *Not many wise, not many noble, are called* effectually: He that is rich in grace is many times poor in purse; a man may be a good man, and yet scarce have wherewithall to fill his belly, or to cloth his back, but however, every true beleever is heire of a kingdome, and when he dies he comes to the Crowne; all the members are no sooner dead then crowned Kings. Besides, the kingdome we shall enjoy is incorruptible, that shall never be taken away from us, nor we from it. Those that have the best estates here, are not free from cares, troubles, feares, losse, but our estate in heaven is free from all these, there we shall meet with no trouble, hazzard, losse, or vexation.

Jam. 2. 5.
1 Cor. 1. 26.

1 Cor. 11. 27.
2 Tim. 4. 8.

Reason 4. Those that dye in the Lord are freed from all sinne and misery, *They rest from their labours*, corruption is utterly abolished, all the distempers of their spirits are cured, they shall never offend God more, feares that are slavish shall never trouble them, doubts shall

now

nor perplexe them, temptations shall never annoy them, their hearts shall get such a heat that they shall never catch cold againe; God will never hide his face from them, they shall not know what sowne meanes, their graces shall be perfected: Here differences in opinion are apt to alienate the affections of the best, but in heaven we shall be all of one mind, and of one heart, our knowledge shall be perfect, our love complete, all imperfection shall be done away, which may abate the strength of our love, either towards God or our brethren; the Saints here cannot love God, Christ, holinesse, one another, so well as they shall when they are in heaven; here our wine is mixt with water, our joy with sorrow, our peace with distractnesse, both of them are often at an ebbe and fading, but in heaven there is fulnesse of joy, which no heart is able to conceive, no tongue is able to expresse, and that without the least tincture of sorrow; there is peace without interruption: and as both these are full, so they shall be eternall. In a word, there shall be a most blessed and happy communion between God and the soule, never to be interrupted.

Shall they, and onely they that dye in the Lord are blessed, then woe to all wicked and ungodly wretches, who goe on so long in their evill courses, till at last they dye in their sinnes, for they shall be accursed; the happinesse of the godly is not so great, but the misery of the wicked is as great: heare what it is from the mouth of Christ, *Goe ye cursed into everlasting fire, prepared for the Devill and his Angels*: This is the dreadfull sentence that shall be past upon you, in case you be snatcht away in your transgressions; you have had the sweet morsels of sinne, but alas, alas, the sowre sauce is behind, your portion of joy, honour, and worldly pleasures being spent, there remaines nothing now but a portion of wrath and vengeance; no sooner doth life bid you farewell, but you may bid farewell to all contentment and quiet; as the godly changeth for the better, so you for the worse; no better companions shall you have, then tormenting Devils, and sulphureous damned spirits; the place you shall goe into is such, that no tongue is able to expresse the horrour, the blackneſſe of it; a Dungeon full of mire and filth, Toads, Adders, and Serpents, is a Paradise to hell. Suppose a man is in a miserable condition as it is possible for him to be upon the face of the earth, let his body be like unto *Jobs* for sores, his spirit like unto

Use 1.

Judas for horrour, let him be held in the extremity of moſt exquiſite torments that could poſſibly be invented, and that (if it were poſſible) for millions of ages, yet all theſe would fall ſhort of hell, theſe are nothing to the torments which wicked men ſhall endure in hell, which are eaſeleſſe, endleſſe, and remedileſſe. One would think that the ſerious conſideration of the curſe of God which hangs over your heads, and if the thred of your lives were cut aſunder, would undoubtedly preſſe your ſoules downe to the depth of hell, ſhould ſtartle you, and make you take heed how you goe on in a way of ſwearing, drinking, whoring, conforming your ſelves to the faſhions of this ſinfull world, leſt you periſh, and that ſuddenly, in your tranſgreſſions, and ſo lye under the wrath and vengeance of an Almighty God to all eternity.

Uſe 2. Are thoſe happy that dye in the Lord? then from hence we may learne what courſe to take, if we would be happy after death, let us labour to get into Chriſt, to be reconciled unto God, to lead godly lives, ſo ſhall we be bleſſed at our deaths; God will honour us, good men will honour us, yea wicked men, who would not ſpeak well of us living, will juſtifie us being dead; *The righteous ſhall be had in everlaſting remembrance*; yea, we ſhall not onely be bleſſed our ſelves, but God will alſo entaile his bleſſing upon our poſterity; *The ſeed of the righteous ſhall be bleſſed.* I hope that the motherleſſe children of this deare ſervant of God ſhall fare the better for her ſake; I hope her ſighes, prayers, and teares, ſhall not rot in the skies, but returne upon the heads and hearts of her children: I have heard her ſay, that ſhe thought God heard her mothers prayers for her; the Lord heare her prayers for thoſe which ſhe hath left behind her. Would you have your children bleſt in ſoule, in body, in their names, in their ſtates? lead holy lives, be examples of good workes unto them; happineſſe ſhall abide us and ours hereafter, if we will but lay forth our ſelves for the glory of God, and the good of his Church here.

Uſe 3. Are thoſe happy after death that dye in the Lord? then judge of none by the manner of their deaths: Have their lives been righteous? were they carefull to keep conſciences void of offence both towards God and man? were their converſations for the generall holy and unblamable? let their deaths be what they will, let them dye of the Plague or the Small-poxe, let them be taken away ſuddenly,

or by leiſure, nothing ſhall hinder their happineſſe; *All things come alike here to all*, (ſaith *Solomon*) *how dyeth the wiſe man*, that is, the godly man? *even as the foole*, that is, the wicked man. Many when they heare that a man dyes a ſtrange death, is taken away by ſome heavie judgment, or is impatient in the time of ſickneſſe, they are preſently ready to conclude, though from falſe and rotten premiſes, that ſuch a one for all his profeſſion was a vile wretch; but learne to judge righteous judgment: Was not *Eli* a good man, and yet did he not break his neck? was there ever King like *Joſiah*? and yet he dyed a violent death: A good man, through the prevalency of his diſeaſe, may break forth into paſſionate ſpeeches, and yet go to heaven, whereas a wicked man may go away like a lambe and yet go to hell; Mens lives, not their deaths, muſt be the ordinary rules of our judging.

Are thoſe bleſſed that dye in the Lord, then how ſhould all good men thirſt and groane after their diſſolutions? while we are here we are ſubject to miſery, but when once dead we ſhall be perfectly happy: We ſhould all be of *Pauls* temper, willing he was to live, becauſe the Church had need of him, but in reſpect of his owne private good he deſired *to be diſſolved and to be with Chriſt*, which was beſt of all: thus ſhould it be with us, ſo long as God hath any work for us to doe, and he in his wiſdome thinks it fit to continue our lives, for his owne glory, and the profit of our brethren, we muſt ſubmit and be content, but if we *have fought a good fight, and kept the faith*, and the Lord ſees it fit to finiſh our dayes, there is no reaſon that we ſhould be unwilling to dye: husband, wife, children, friends, are deare, but Chriſt ought to be dearer. Such a frame of ſpirit had the Lord given to this deare ſervant of his; ſhe had many temptations to make her wiſh for life: ſhe was ſcarce come to the midſt of her dayes, ſhe had children whom ſhe entirely affected to bring up, ſhe had many outward bleſſings and mercies to ſteale away her heart, yet ſo ſtrong was her affection to the Lord Jeſus, that ſhe told me her heart was now taken off from every thing here below, ſhe was content to die, willing to part with father, husband, children, & all, that ſhe might enjoy Chriſt more fully, deſiring me to pray to God to keep her heart in that tune: Many, when they lye under ſome heavie croſſe, are ready to call in for death, though (God knowes) very unfit to dye; but it was not thus with her, her life was a continuall

Uſe 4.

tinuall preparation for her death: Well, let us labour to imitate her in this, let us alwayes be willing, and ever in a readineſſe to dye. Doth not the weary Labourer long to go to bed? doth not the contracted perſon wiſh for the marriage day? doth not the captive cry, *How long*, till he be ſet at liberty? doth not the heire earneſtly deſire to be poſſeſſed of his inheritance? and ſhall we be backward to dye when death makes way for the conſummation of our marriage, our much to be deſired reſt, our liberty, and the full enjoyment of our inheritance?

Uſe 5. Are thoſe that dye in the Lord bleſſed? then let us not repine and mourne as men without hope, when God takes away our deareſt friends, the *delight of our eyes*; we wiſh them well, and they cannot be better then where they are, death is a far greater advantage unto them then life; ſhould they live here ſtill with us they would be loſers by the bargain; thoſe whom we love we are glad to ſee preferd,

John 14.28. *If ye loved me* (ſaith Chriſt to his Diſciples) *ye would rejoice, becauſe I ſaid, I goe unto the Father; for my Father is greater then I:* ſo if we loved our godly friends ſo as we ſhould, we would rejoice to ſee them exalted to a more honourable and happy condition: Shall a Parent be content to part with a child for her advancement, and ſhall we grudge when God is pleaſed to take away any of our children or friends, to marry them to his Sonne, to make them Kings and Queens? Is this the worſt that death can doe to our friends that dye in the Lord? to ſtrip them of their ragges, and to cover them with pure linnen garments, with white robes? to take away their ſinnes, and to make them perfectly righteous? to deliver them from all their enemies, and to place them with their beſt and deareſt friends? to put a period to all their miſery, and to make them everlaſtingly happy? O then let us never quarrell or be caſt downe above meaſure, when the Lord hath taken away either husband or wife, father or child; as there is loſſe to us, ſo there is gaine to them, and as our loſſe doth grieve us, ſo their gaine ſhould comfort us; mourning the Apoſtle allowes, the immoderation he condemnes; It is a ſinne

Iſa. 57.1. not to lay the death of the righteous to heart; when *Samuel* dyed, all Iſrael gathered together and lamented him; we may ſinne in ſorrowing too much, as well as in not ſorrowing at all; though love to our friends may and will cauſe us to grieve, yet love to our God ſhould keep us from over-grieving: I deny not but that upon this occaſion

ſon we have all cauſe to mourne, and hard is that heart that cannot now lend a teare: the truth is, we have loſt we know not what, and the longer we live the more evident will our loſſe appear; I think the field of this countrey or the next, hath few ſuch Trees ſtanding as this, which God hath now cut downe, in mercy I am perſwaded to her, but I am afraid in judgment unto us; the Lord grant it prove otherwiſe.

Give me leave to ſpeake of her what I am able, though I ſhall not be able to ſpeake what I might; as for her, ſhe cares no more for our praiſes then for our prayers, and were it her happineſſe to be commended, I ſhould much diminiſh it: how unable am I to give God his glory, that cannot open this caskenet, and ſhew you all the precious things therein received from Chriſt the ſtore-houſe; and indeed I may ſay with the Apoſtle, her faith is ſpred abroad that I ſhould need to ſay nothing; a narrow mantle might ſerve to cover any of her imperfections, yet her naturall and ſpirituall abilities were not ſmall, but great. 1 Theſ. 1. 6.

In the firſt place I ſhall touch upon her parts: She had a pregnant 1.
wit, an excellent memory, ſhe was able to deliver her ſelfe in a very good dialect to thoſe with whom ſhe did diſcourſe, ſhe had a diſcerning ſpirit, and would gueſſe at thoſe who had but a forme of godlineſſe, diſtributing her reſpects accordingly. God, who had cut her out for great crooſſes and imploiments, had furniſhed her with a ſpirit ſutable unto them; a choice and an excellent ſpirit, a ſpirit that did ſcorne to flatter, and could not endure to be flattered, righteous lips were her delight: A ſpirit ſhe had that would beare a reproofe from the meaneſt perſon wiſely adminiſtred; ſhe would borrow the eyes and tongues of her ſoule-friends, engaging them to take notice, and to declare unto her what they ſaw in her contrary unto, and not beſeeming the Goſpel of Jeſus Chriſt, being more ready to mend what was amiſſe, then to flie out againſt the reprover. Her Talents were not greater then her care to improve them for the glory of God, the convincing and ſilencing of the adverſaries of the truth, the inſtruction and information of thoſe that were round about her. Many, too many in theſe dayes, to whom the Lord hath given admirable parts, ſtudy how to diſhonour God, to ſuppreſſe the truth, to diſgrace their brethren, and to wound their own ſoules, and to diſcover the vanity and folly of their mindes, in frothy and

fained complements; but this deare servant of God had not so learned Christ, she fought for, and not against God with those weapons.

2. Her life was the life of a Saint; all the Markes of a Saint might be found in her, she did both desire and endevour to keep all the commandements of God.

1. First, God was the object of her faith, love, hope, feare, joy, and
Psal. 73. 25. desires; she had *none in heaven but him, and there was none upon earth that she desired in comparison of him*: Gods presence was her heaven, and his absence as a corner of hell: Eminent she was in zeale for his glory, *rivers of teares gusht forth from her eyes, because others kept not his righteous lawes*; the reproaches of them who reproached God fell upon her; she was more troubled to see God dishonoured, then her selfe injured.

2. Secondly, she was much acquainted with the duties of Religion, frequent in the worship and service of God; Prayer was her morning-draught, and evening dainties; she spent much time every day in reading the Scriptures, and the pious books of godly men; she was carefull to improve opportunities put into her hands for the hearing of Gods Word, even upon the week-day; she was no stranger to the duty of Fasting; most resolute she was against superstition, her spirit would rise against those cursed innovations, which of late were introduced and obtruded upon men, neither would she (though sollicited) be brought into the practice of them; she was not as *a reed shaken with the wind*: we may judg in charity, she would have dyed for the truth rather then have deserted it.

3. Thirdly, she had not onely the forme, but the power of godlinesse; she was not a professor, but a practitioner, not a hearer, but a doer of the Word; she heard to practise, and she practised what she heard; she was one of those who had rather be good then seeme so, and yet she was not afraid to speake for God in the worst company, and amongst the greatest persons that she did converse with; a notable argument and evidence of her sincerity: she received the truth in the love of it, and it was sweeter to her then the honey or the honey-combe.

4. Fourthly, her care of the sabbath was extraordinary; she was a *green Olive in Gods house, and flourished in his Courts*, she would not willingly think her owne thoughts, nor speak her owne words, nor doe her owne works upon that day; the sabbath was her delight,

and

and she rejoiced at the approaching of it, and was carefull to spend it in the performance of such duties which the day required; when he came from Church, shee would be speaking at the Table of those things which she heard, as to affect her own and others hearts, so to prevent all idle, impertinent, worldly, and unsavoury communication.

As she was carefull of the first Table, so she was consciencious in observing the second; she did not divide those which God would have joined together: finde me out a daughter more respectfull of her father, more tenderly carefull of his good at all times, and in every kind; his just commands were in stead of a thousand lawes to her; loath she was to out-live him, and God hath granted the desire of her soule: She was an obedient wife, industrious in doing good to the soule, body, and estate of her husband; how great her endevour was to maintain his honour, and to set him up high in the hearts of all in subjection under him, I need not speak, many can abundantly testifie: She travailed again, that Christ might be formed in her children; she begged not gold, but most precious grace for them, not silver, but salvation; *Liberi enim vrissima voluptas*, saith *Tertullian*, yet she resigned them up to God with cheerfulness: She was a religious governour of her servants, doing what in her lay both to get and to make good servants, she sought to match them to Christ, and to prefer them to the best service, she was a good example unto them, and in cold winter mornings would rise betimes and come to prayer, to draw them on to be present at this exercise. I might goe on further to shew you her conformity to the rest of the commandements, but I shall put a period to this head in the words of *Paul*, *Herein did she exercise her selfe, to keep a conscience void of offence, both towards God, and also towards men.* 5. Acts 24. 16.

Her delight was in the meanest Saints, as if they had been persons of the greatest rank; she esteemed their company as a corner of heaven, but could not endure loose Christians, especially such as took upon them the honourable calling of the Ministery, and did not walk accordingly: the bloud would run to her heart to heare a godly Minister wronged, or a sincere Christian traduced, she thought she should lose her peace if she held her peace: To have lost the good opinion of the Saints would have been a great affliction to her; she was weary of complementall visits, and running up and downe in 3.

the circle of pleasures; the vanity and frothinesse which she saw and heard at some places whither she was invited, were a great vexation, and I have heard her speak against the same, as being burdensome unto her; she was not a Christian of the largest size, looking upon small faults as none, but was desirous to walk after the strictest and preciselt way; she doted not upon mediocrities of Religion, but with *Paul* pressed forward towards the marke.

4. As her life was holy, so her death was happy; as she loved the life of a Saint, so she shewed her selfe to be a Saint at her death. When the bodies of the Saints are to dye, they smell earthly, but the soule being upon its returne to God, is more heavenly: so it was with this deare servant of God, she forgat not the consolation, but carried her selfe as one that had long prepared for her change, and had had much sensible experience of Gods goodnesse: It is strange how faith ennobled her heart, and with what courage she prepared to grapple with that *King of terrours*: A man would wish himself any man but a Christian in his persecuted condition, none other but he when he sees him ready to die: when she was brought to the mouth of the pit she feared not, when her soule was sitting upon her lips, she showed that she died in obedience, and as one whose faith did silence all her doubts. Had I knowne she would have dyed so soone, I would have written downe many of her excellent sayings, her disease was the cause why she spake little in death, though she spake much before; besides, her condition debar'd us the liberty of much communion with her; yet she spake enough to encourage us to wait upon God whilest we have a day to live: I know she uttered some words to her friends, which I hope went deep into their minds, and who will not bury their consciences in her grave, but bless God for her counsells. God, who is infinitely wise, had determined it that she should goe to *London*, and there catch the cause of her death: but that none might be ever able to open their mouths against her for this journey, I shall tell you what she spake upon her death-bed; She said, that the end of her going to *London* was not to see fashions or fooleries, (which is the practice of too many of our young Gallants) but it was for the glory of God, and the good of his Church. The loines of the poore did blesse her, and will misse her: A Saint she was, and a Saint she is, and Christ Jesus is now hugging of her in his bosome; her life was holy, her death was

happy,

happy, and her name will not be forgotten. Mine eyes are not coloured with partiality, her losse is very great, and she hath left a sweet savour behind her. Few Parents have lost such a child, few Husbands such a Wife, few Children such a Mother, few Servants such a Mistresse, few Parishes such a prop and pillar, few Friends such a Friend; in a word, her losse is generall, to the Church, to the State, to the Country, to the Parish, to the Family: I am confident, if your prayers and teares could have kept her alive, she had not been to be buried here this day. Well, I see here needs no hiring of mourning women, so many weeping, as if they grieved to out-live her: O happy we, if we had longer enjoyed her! I will say no more of her, and I could say no lesse, my lips have said nothing that my heart gain-sayes: Gone she is, and here is no recalling of her, what remaines but that we should endeavour to make a good use of this stroke? God can make our losses turne to our advantage. The things that I think we should doe are these.

Let us, whom her death doth most of all concerne, examine our selves wherefore the Lord hath brought so great an evill upon us, deprived us of so great a blessing, taken away such a choice jewell, stript us of her, whom we and the Church hereabouts lookt upon and rejoiced in, as a notable instrument to propagate the Gospel amongst us; this was the practice of the Church, *Lam.* 3. 40. Conscience will now, if ever, speak plaine and home, when we have found out our sinnes, (for it is sinne that disfurnisheth us of the instruments of our good) let us humble our selves for them, cry God mercy, cast away our transgressions, and sinne no more, lest a worse thing come unto us: If her death may be the death of our sinnes, and a meanes of our spirituall life, (which I heartily wish and pray for) then her losse will be our gaine, and we shall have cause to blesse God for this heavie affliction; such a breach, if not well stopped, may let in troops of judgments into this family and place: yea, if we goe on still in our sins, as God hath taken away this deare servant of his from us, so he will, and how soone we cannot tell, take away our soules from our bodies, and throw them into everlasting burnings. 1.

Let us labour to imitate her in her goodnesse, her commendation will be a reprehension to others, who live under better means: let us follow her in her carriage, zealous for God, strictnesse of life, oppo- 2.

sition against sin, carefulnesse to maintaine good duties in the family, love of good nasse and good men, the hard truths we should profit by good examples as well as by good counsels, and we must answer for the neglect of the one as well as for the neglect of the other: Doe as she did, if you look to be where she is.

Let us pray to God to make up our losse; his spirit is not confined to heaven, though her soule be; he hath abundance of the Spirit to make up her losse, to us, ours, the Church, the Country, and the Family. *Now the Lord make up our losse on earth, and increase the number of godly Professors.* Amen. Amen.

A Post-script to Mr *John Hanbury*, the Son of Mis *Hanbury* deceased.

Sir,

YOu are the onely Son of this now blessed Saint, for whose salvation so many prayers were powred forth, to whom so many golden Legacies of heavenly instructions were bequeathed: Labour to become her Son also by imitation, that she may live in you, then shall you againe live with her: Which he daily prayes for, who is

Yours to his utmost in Christ Iesus,

Samuel Ainsworth.

A Post-

A Poſt-ſcript to Mis *Dorothy Hanbury*, *the onely Daughter of her never to be forgotten Mother Miſtris* Hanbury.

Sweet Miſtris Dorothy,

YOu are the onely Daughter of your much admired and virtuous Mother, weare thoſe Iewels of heavenly counſels which ſhe hath put upon your eares; they will not onely adorn you better then all other, but be of ſoveraigne uſe againſt all frights of conſcience in theſe times of danger. Be like her, if you like to be with her: for which his prayers are many, who is

Yours to ſerve you in Chriſt Jeſus,

Samuel Ainſworth.

FINIS.